

A
Short and Sure WAY

TO

Grace and Salvation:

OR,

Proper Means to expel Gross Ignorance.

Being a Necessary and Profitable Treatise, upon
Three Fundamental Principles of Christian
Religion, which few do indeed know; and
yet he who knows them not, cannot be sa-
ved: viz.

How { *Man was first Created.*

He is now Corrupted.

He may be again restored.

Together with the Conditions of the Cove-
nant of Grace, and to whom the Promises
of the Gospel belong.

Which well Learned, would keep Millions
out of Hell, that blindly throng thither.

LONDON,

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Angel in Duck-Lane, 1674.

an excellent discourse.
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Short and Sure Way

T O

Grace and Salvation:

O R,

Proper means to Expel Gross
IGNORANCE.

AS when God created the World, the first thing he made was light, Gen. 1. 3. So when he makes us new creatures, he first Creates light in the understanding, whereby the poor soul may see his spiritual misery and wretchedness, which before by reason of that Vail or Curtain, which is drawn over every natural mans heart, 2 Cor. 3. 14, 15, 16. he is so far from discerning, that with Laodicea, he thinks himself rich, and to want nothing, when yet he is wretched, and miserable, and poor, and blind, and naked of all spiritual endowments, Rev. 3. 17. Now this being the case of many millions in this Land, how can we other than conclude that even few shall be saved? for without knowledge, the mind cannot be good, as wise Solomon affirms, Prov. 19. 2. A man may know the Will of God, and yet

yet not do it, but he cannot do it, except he know it, neither can he be born of God, that knoweth him not, 1 John 4. 7. nor can he love God, verse 8. whence that terrible Text, Jer. 19. 25. Pour out thy fury upon the Heathen, that know thee not, Psal. 79. 6. And that more terrible. The Lord shall be revealed from Heaven in flaming fire, to take vengeance on them that know not God; which being so, I hold my self bound to acquaint them what every one must of necessity know, or they cannot be saved: the which I will do in a few lines, that all who will, may have the benefit hereof; wherefore let all such if they have ears, hear what I shall say unto them out of God's Word, in opening open these three fundamental Principles of Religion: VIZ. How man was at first Created.

1. How he is now Corrupted.

2. How he may be again Restored.

Touching the Bountie and Goodness of God in Man's Creation, these things would be known.

1. That God in the beginning made men in Paradise after all his Works, that he might come as to a sumptuous Palace ready furnished.

2. That he was made a Compendium, and Abridgement of all the other Creatures, as be-

ing a little world of himself, and contains in him more Generality then the Angels, having being, life, reason, as they have, and sence which they have not.

3. That as he was made Lord of, and had Dominion over all, so he did excel all other visible Creatures.

1. In that he had a reasonable Soul.

2. In that he had a speaking tongue.

3. In that he was made upright, with his face lifted up to Heaven.

4. In that all things were made subject to him.

5. In that he was made after the Image of God.

6. In that his Soul is Immortal.

7. In that he was ordained to eternal Glory.

More especially we are to know, that as God made all things else for Man's use and service, so he Created Man, Male and Female, more immediately for his own Honour, and Service, and did accordingly adorn him with Gifts and Abilities above all other visible Creatures, for God made us, had not we unmade our selves, after his own Image, endowing us with perfection of all true Wisdom, Holiness, and Righteousness, writing his Law in our hearts, and giving us ability to obey and fulfil the same in every point, and withal, a power to stand, and for ever to continue in a most

blessed

blessed, and happy condition, free from all mis-
 ery, and to enjoy a sweet and blessed Commu-
 nion, with his Creator, so that man was created
 very good, did clearly and perfectly know the
 whole Will and Works of his Maker, was a-
 ble out of the integrity of his Soul, and fitness
 of all the powers, fully, willingly, and cheer-
 fully, to love, observe, and obey his Maker in e-
 very tittle and circumstance he required, and to
 love his Neighbour as himself; so that neither
 the mind did conceive, nor the heart desire, nor
 the body put in execution any thing, but that
 which was acceptable, and well-pleasing unto
 God, as these ensuing Scriptures doth plainly
 prove, Gen. 1. 26, 27, 30. Eccles. 7. 29. Rom. 2.
 14, 15.

In the second place, to shew you how man
 came to be corrupted.

God at first entered into Covenant with
 our first Parents, as publique Persons,
 both in behalf of themselves, and all that
 should proceed out of their Loyns; and so that
 whatsover Gifts, Priviledges, and Endow-
 ments they had bestowed upon them, should
 be continued to them and theirs, onely upon
 condition of their Loyalty and personal Obe-
 dience (of which the tree of life was a pledge)
 and they should have, and enjoy them, or lose,
 and be deprived of them, as well for their off-
 spring,

spring, as for themselves; as they should keep
or transgress his Royal Law. But see how
unworthily they demeaned themselves towards
their Bountiful Maker and Benefactor, for
whereas God placed them in Paradise, and gave
them free liberty to eat of the fruit of every tree
of the Garden, save only of the Tree of Know-
ledge of good & evil, prohibiting them that alone,
even upon pain of eternal death to them & theirs,
they most perfidiously contemned and brake this
Law, which (as sundry circumstances that do
aggravate it, shew) was a most execrable and
damnable Sin; as observe the several circum-
stances set down by Moses to amplify the foul-
ness of their fall: As,

First, That they despised and made light of
the promise of God, whereby they were com-
manded to hope for everlasting life, so long as
they continued their Loyalty and Obedience.

Secondly, There was in it an unsufferable
pride and ambition, in that he could not content
himself with being Lord of the whole Universe,
but he must be equal unto God, and every way
like his Maker.

Thirdly, What greater unbelief could there
be? When he gave more credit to the Serpent,
in saying he should not dye, then to God, who im-
mediately before tells him, that if he did eat the
forbidden fruit, he should surely dye.

Fourthly,

Fourthly, In this sin was not only unkindness, not to be paralel'd, but withal, Murder of himself and all his posterity, who he knew were to stand or fall with him.

Fifthly, Herein was foul Apostacy from God, to the Devil, to whom (in effect) charging God with Lying, Envy, Malice, &c. He revolted and adheared, rather then stick to his Maker. And to these might be added many the like circumstances, which exceedingly aggravated the Sin of our first Parents, and make it so deadly in effect; for hereby it is we not onely lost our blessed Communion with God, that the Image of God after which they were created, was forthwith abolished, and blotted out, but that many grievous miseries, and Punishments came in the room of it; so that in the place of Wisdom, Power, Holiness, Truth, Righteousness, and the like: Dismaments wherewith we had been cloathed, there hath succeeded these, and the like. This their Sin hath filled our whole man with Corruption; it hath made us become Vassals unto Sin, and Satan, it hath disabled us from understanding the Will, and observing the Commandments of the Lord, it caus'd us to lose our right unto, and Sovereignty over the Creatures, it makes our persons and actions unacceptable to God, it hath cast us out of God's

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favour,

labour, and made us liable, and subject to all the plagues and miseries of this life, and to endless, easeless, and remediless Torments in the World to come. And the reason is, our first Parents, being the Root of all Mankind, and instead of all their posterity before they had Issue; and the Covenant being made with them as publique persons, not for themselves only, but for their posterity, who were to stand or fall with them, they being left to the freedom of their own Wills, in Transgressing the Commandment of God, by eating the Forbidden Fruit, through the Temptation of Satan, have made us and all Mankind descending from them by ordinary Generation, as guilty of their Sin, as any Heir is liable to Fathers Debt, their act being ours, as the act of a Knight or Burgess in the Parliament House, is the act of the whole County, in whose name and room they sit, and whom they represent, by which means our Nature is so corrupted, that we are utterly indisposed, and made opposite to all that is spiritually good, and wholly inclined to all evil, and that continually, and have also lost our Communion with God, incurred his displeasure and Curse, so as we are justly liable to all punishments both in this life, and that which is to come, for the confirmation of this point, these

Following Scriptures, amongst many others,
 the most pregnant: I will only name
 them, because I will be brief, Jer. 31. 29.
 om. 5. 12, 10 21. Job 14. 4. Isa. 64. 6.
 om. 3. 20, 21, 22, 23. Gen. 6. 5, 6. Mat.
 19. Gal. 5. 19, 20, 21. James 4. 1. Tit.
 15. Rom. 7. 14, to 25. Ephes. 2. 2, 3. Gal.
 10.

Our first Parents were the Root, we are
 Branches, if the Root be bitter, we cannot
 be better; they were the Fountain, we are the
 Springs, if the Fountain be filthy, so must the
 Springs: Whence it is that Holy David cries
 Behold I was shapen in iniquity, and in
 did my Mother conceive me, *Psal.* 51. 5.
 In the little and tender bud is infolded the
 leaf, the Blossom, and the Fruit, so even in the
 heart of a young Child, there is a Bundle and
 pack of Folly laid up, as Solomon affirms,
 10. 22. 15. And as Moses speaks, The thoughts
 of Mans Heart are evil, even from his Child-
 hood, Gen. 6. 5. and Gen. 8. 21. As a Furnace
 continually sparkles, as the raging Sea foams,
 and casts up mire and dirt, and as a filthy
 bog-hill does continually reek forth and eva-
 rate odious odours, so do our hearts natu-
 rally stream forth unsavoury eruptions, unholy
 thoughts and motions, even continual, and as
 the healthiest Body is subject to the mortal-
 ity

est Disease ; so there is no Sin so odious, in which of our selves we are not sufficiently elinable : for Original Sin, in which we are born and bred, containeth in it self the seed all Sins, and never was there any villany committed by any forlorne Miscreant, whereunto we have not a disposition in our selves. There is no part, power, function, or faculty, either our Soules or Bodies, which is not become ready Instrument to dishonour God, our hearts are a root of all corruption, a seed-plat of all sin, our Eyes are Eyes of Vanity, our Ears are Ears of Folly, our Mouths are Mouths of Deceit, our Hands are Hands of Iniquity, and every part doth strive to dishonour God; Sin like a spreading Leprosie is so grown upon us, that from the Crown of our Heads, to the Sole of our Feet, there is nothing whole therein, but wounds, and swellings, and sores full of Corruption. And so much of Original Sin, which is the pravity, naughtiness, and corruption of our Nature, Psal. 51. 5. Now actual Sin, which is the transgression of Gods Law, 1 John 3. 4. When evil thoughts are consented unto and performed in outward deeds, Jam. 1. 15. Touching which we are know and take notice that the Law of God is Spiritual, and therefore requireth not only outward obedience in Word and Deed, but

inward, in mind and heart; and that chief-
 ly, neither doth it forbid onely the committing
 outward Sins in Word and Deed, but also
 the secret Corruptions and Heart, Rom. 7.
 14, 15. Mat. 5. 21, 22, 27, 28. 1 John 3. 15.
 min, where any Duty is commanded, there
 the means which tend thereunto is enjoyned,
 and where any vice is forbidden, there the
 occasions, Provocations, and Allurements,
 leading thereto, are also forbidden. Again, it
 is not enough to do that which is good for sub-
 stance, except we do it well also in regard of
 Circumstances; as namely, that it flows from
 a pious and good Heart, Sanctified by the
 Holy Ghost, and be done in Faith, Obedience
 to the Word, Humility, Saving Knowledge,
 sincere love to God, zeal of his Glory, and
 desire to edifie and win others, for Love is
 the Fountain of Obedience, and all eternal O-
 bedience to God, without inward love, is Hy-
 percriticism, whereas Christ commends to his
 Disciples, the care of keeping his Command-
 ments aright, as the utmost Testimony of
 our love unto him: which being so, how
 many and how many ways do we all offend? for
 we but narrowly look into our hearts, and
 therefore, we shall easily perceive that there is
 not one of those Righteous Precepts set down,
 Lev. 20. Which we have not broken ten
 thousand times

thousand times; yea, if we do but watch
 our own hearts narrowly one day, we shall
 find an Army of unclean thoughts and desires
 there perpetually, fighting against our Soul
 whereby we are continually tempted, drawn
 away, and enticed through our own Com-
 placency: as, how many Temptations com-
 in by those sinck-ports, the Sences. How ma-
 ny more by Satans injections, presenting
 the affections things absent from the Sence,
 but most of all by Lust it self, a thing not cre-
 ated, yet as quick as thought, tumbling out
 a thousand desires in one hour, to engender
 new Sins, which is the reason our Sins are
 counted amongst those things that are infinite
 as the Hairs of our Head, the Sands of the
 Sea, the Stars of Heaven, our very Righ-
 teousness is as a menstruous cloath, what
 is our sinfulness, as bring we our Lives
 the Rule, look how many sins are cherished
 so many false Gods there are chosen; look
 how many Creatures thou inordinately lovest
 fearest, trustest, rejoycest in, so many new
 Gods hast thou Copied, and wilt thou not then
 plead guilty, when the first and second Comman-
 ment arraigneth thee? thou canst not stand
 with Swearing, but dost thou reprobe others
 for their Swearing, didst thou never hear
 a Sermon unpreparedly, irreverently? &c. Do

Heart upon a Sabbath-day, rest from
 worldly thoughts, much more thy Tongue,
 in Worldly Speeches? Hast thou not mur-
 dered thy Neighbours Soul, by thy Negli-
 gence, Perswasion, Evil-example? &c. There
 further of the Heart, which is Hatred and
 Malice. Thou hast not Stolen, but hast thou
 Coveted, hast thou been liberal to those
 that are owners of a part of thy Goods? hast
 thou not rob'd thy Brother of his good name,
 which is above Silver and Gold, hast thou
 rob'd God of his Worship, of his Sabbath,
 his Tithes? &c. Hast thou not born false wit-
 nesses, by Lying, Flattering, Detracting, Lift-
 ing to Tales: yea, by not defending thy
 Mothers good name? hast thou kept the tenth
 commandment, which condemns the very first
 motions of Sins, springing out of our hearts,
 though presently rejected, and a thousand the
 like, and yet for every drop of Wickedness
 that is in the life, there is a Sea in the heart
 that feeds it. True, if thou lookest on thy Sins
 by Satans false Glass, that will make them
 in light, and contemptible; but behold
 them in the clear and perfect Glass of Gods
 law, and they will appear abominable; which
 does our Saviour call, Hatred, Murder,
 wanton Eye, Adultery, &c. Yea, consider
 thy Sins rightly, and they will appear as the
 Judasses

Judasles that betrayed the Souldiers the apprehended, bound, smote, and wounded his Saviour, as the Gall and Vinegar in his Mouth, the Spittle on his Face, Thorns in his Head, Nails in his hands, Sp'ar in his side. This is the way to know thy self sinful, and as thus to know thy self, is the best way to know thy Divinity; so thus to aggravate thy Sins in thine own sight, is the only way to have them extenuated in the sight of God, whence it is that the more holy a Child of God is, the more sensible he is of his own unholiness, thinking none so vile as himself, as it fared with Job, Job 40. 4. and 42. 6. And with Isaiah the 6 Chap. 5. Verle. And with St. Paul 1 Tim. 1. 15. Rom. 7. 14, to 25. And with holy David, who almost in every Psalm, so much bewails his Sins, Original and Actual, of Omission and Commission. And so having given you a short Survey of our Wretchedness, by reason of Original Corruption, and Actual Transgression, by which we must confess we have deserved double damnation. I come now to declare the means, which God of his infinite goodness hath found out, both for satisfying of his Justice, and also freeing us the Guilt and punishment of either, and that with as much brevity as may be.

First, In general we must undoubtedly know that

the sole perfection of a Christian is the imputation of Christ's righteousness, and the notation of his own righteousness, as appears the whole current of Scripture: of which a
 1 Cor. 15. 21, 22. As in Adam all dyed, so Christ shall all be made alive, Rom. 5. 18, 19.
 by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous: as by the offence of one, judgement came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men to justification of life, 2 Cor. 5. 21. He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, Rom. 4. 25. He was delivered to death for our sins, and is risen again for our Justification, 1 Pet. 2. 24. Who his self bear our sins in his own body on the tree, by whose stripes we are healed, Isa. 53. 5. He was wounded for our Transgressions, he was broken for our Iniquities, the chastisement of our peace was upon him, and by his stripes we are healed; see further in
 1 Cor. 4. 12. Rom. 6. 23. John 11. 25. Ephes. 1. 7. John 4. 16. John 1. 29. Acts 13. 39. Col. 1. 14. Gal. 3. 22. Heb. 9. 28. 1 Pet. 1. 18, 19, 20. Christ was a Sinner onely by the Imputation of our sins, so we are just, onely by the notation of his Righteousness: our good works, be they never so many and rare, cannot

not iustifie us, or deserve any thing at Gods hands, it is onely in Christ that they are accepted, and onely in Christ that they are rewarded; yea, the opinion of thine own righteousness makes thy condition far worse than the wickedest man alive; for Christ that came to save all weary and heavy laden Sinners, they never so wicked, neither came to save once to call thee that hast no sin, but art righteous enough without him. Therefore with St. Paul thou renounceth thine own righteousness, and see'st thy self the greatest of sinners, art able to discern sin in every thing thou canst think, speak, or do; and that thy very righteousness is no better then menstruous cloath, thou canst have no part in Christ, and until Christ shall become thine by regeneration and a lively faith thou art bound to keep the whole Law actually and spiritually, with thy whole man, thy whole life, or else suffer eternal death & destruction of soul and body in hell, for not keeping it. But this being a main fundamental point, which every man is bound to know, I will more particularly, and fully explain it, as thus. Man being in most miserable and undone condition, by reason of Original and Actual Sin, and of the Curse due to both, being liable to all miseries of this life, and adjudged to suffer Eternal Torments in Hell after Death, having no possibility to escape the fierce Wrath of Almighty God

God, who had already pronounced Sentence upon him, when neither Heaven nor Earth could have yielded any satisfactory thing besides Christ, that could have satisfied God's Justice, and merited Heaven for us.

Then, O then, God of his infinite Wisdom and Goodness, did not only find out a way to satisfy his Justice, and the Law; but even gave us his own Son out of his bosom; and his Son gave himself to dye, even the most shameful, painful, and cursed death of the cross, to redeem us, that whosoever believeth in him should not perish, but have everlasting Life. Which Salvation stands in three things. First, in freeing and delivering us from Hell. Secondly, in the possession of Heaven and eternal Life. Christ by his death merits the first for us, and by his obedience fulfilling the Law, merits the second. Hear ye all you that care to be saved, God will pardon all your Sins, he will give you an eternal Crown of Glory in Heaven, if you unfeignedly repent, and wholly rely upon Christ for your Salvation, by a lively Faith, and that because he is just, for although the Lord cannot in justice let sin go unpunished, for the wages of sin is eternal death, Rom. 6.23. Death in the person, if not in the surety; yet Christ hath sufficiently satisfied for all the sins of the faithful, and paid their debt even to the utmost far-

thing, as is evident by, Isa. 53. 4, 5. 2 Cor. 5. 21. Heb. 9. 29. 1 Pet. 2. 24. Rom. 3. 25, 26. And sundry other places: as we are bound to perform perfect obedience to the Law: Christ performed it for us: were we for disobedience subject to the sentence of condemnation, the curse of the Law, and death of body and soul? he was condemned for us, and bore the curse of the Law, he dyed in our stead an ignominious death: did he deserve the anger of God? he endured his fathers wrathful displeasure, that he might reconcile us to his Father, and set us at liberty; therefore was the Son of God made the Son of Man, that the Sons of Men might be made the Sons of God.

And so much for explication of the 3 Principles mentioned in the beginning. But now comes the hardest part of my work to be performed; for admit the nature I man be convinced of the truth of these three fundamental Principles never so clearly, yet he will draw such a conclusion from the promises, that he will never be the better for what hath been told him, yea, he will desert all, even the mercy and goodness of God into poison, for what will such a one suggest to himself, the Devil helping forward? Let it be granted, will he say that I were every way wretched and miserable, a great sinner, both originally and actually, and likewise liable to all the plagues of this life, and of that to come, yet I thank God I am well enough, so long as Christ

hath

hath paid my ransom, and freed me from all, by a
 new Covenant, the Tenure whereof is, Believe
 and Live; whereas at first it was, Do this and
 Live: To which I answer, although Christ in
 the Gospel hath many large and precious promi-
 ses, yet there are none so general, which are not
 limited with the condition of faith, and the fruit
 thereof, unfeigned repentance, and each of them
 are so entailed, that none can lay claim to them
 but true believers, which repent and turn from
 their sins to serve him in Holiness, without
 which no man shall see the Lord, Heb. 12. 24.
 11. 59. 20. As for instance, our Saviour hath
 made publique proclamation, Mark 16. 16. That
 whosoever shall believe and be baptized; but
 what withal is added, he that will not be-
 lieve shall be damned. Again, John 3. 15, 16. God
 loved the world, that he gave his only begotten
 son, that whosoever believeth in him should
 not perish, but have everlasting life; and that
 he may deceive themselves, he addeth, he
 that believeth not is condemned already, be-
 cause he hath not believed on the only begotten
 son of God. Again, Heb. 5. 19. He is said to
 be the Author of eternal Salvation, to them that
 obey him, not unto them which continue in their
 rebellious wickedness, and never submit them-
 selves to be ruled by the Scepter of his Word:
 as well to blood as to life, as well to ablation, as
 to salvation; as well to cleanse from the filth of the
 flesh

filth of sin, as to clear and adoll from the guilt
of sin, Rom. 6. 5, 6. God hath chosen us in
Christ, before the foundation of the World, that
we should be holy and without blame before him
in love, Ephes. 1. 4. They therefore that
never come to be holy were never chosen. He is
said to have given himself for us, that he might
redem us from all iniquity, and purge us to be
a peculiar people unto himself, zealous of good
works, Tit. 2. 14. Luke 1. 74, 75. Yea, the
Lord binds it with an Oath, that whosoever he
redemeth out of the hands of their spiritual e-
nemies, they shall worship him in holiness and
righteousness all the days of their life. And the
Grace of God which bringeth salvation, teach-
eth us, that we should deny ungodliness and
worldly lusts, and that we should live soberly,
righteously, and Godly in this present world.
Tit. 2. 12. By all which is plain, that as Christ's
Blood is a Charter of Pardon, so withal it is
a Covenant of Direction, and he that refuseth
to live, as the Covenant prescribes, may perish
as a Malefactor, that is hanged with a Ward
about his Neck. But alas, say what can be
said, carnal men who love their sins, better than
their Souls will answer all, yea, confute what-
soever can be alledged, with God is Merciful
or in case that will not serve, yet they have an-
other Shift, the Devil blinds them, and makes them
believe they have a strong faith, god hears, and

mean well, they repent of their Sins, have re-
 d wishes and desires as can be, are Elected,
 so, to go to Heaven as well as the best. But to
 every of these I will answer: First True faith
 purifieth the heart, and worketh by Love, con-
 sumeth our corruptions, and sanctifieth the
 whole man throughout, so that our faith to God,
 is seen by our faithfulness to men; our invisible
 belief, by our visible life; Faith and Holiness
 are as inseperable as Life and Motion, the Sun
 and Light, Fire and Heat, Honey and Sweet-
 ness. Again, Faith believeth the threats of the
 Word, as well as the promises. Now thou who
 pretendest Faith in the promises, shew me thy
 belief in the Threatnings; for didst thou believe
 the truth of these Menaces which God hath de-
 nounced against Unclean, Covetous, Ambitious,
 Unjust, Envious, Malicious Persons, and such
 like Sinners; how durst thou then wallow in
 these Sins, that if God instead of Hell, had pro-
 mised Heaven as a reward, thou couldst not do
 more then thou dost, why shouldst thou deceive
 thy self with an opinion of Faith, when indeed
 thou believest not so much as the Devil does, for
 he believeth, namely the threatnings of the
 Word, and trembles for horror, Jam. 2, 19.
 Again, Faith is wrought by God's Spirit; and
 where it is wrought, it brings forth the fruits of
 the Spirit, mentioned Gal. 5, 22, 23. Whereas
 presumption, as it is of the flesh, so it brings forth
 the

the fruits of the Flesh, v. 19, 20, 21. Now this is a sure Rule, the persuasion onely which follows sound Humiliation, is Faith; that which goes before it, is Presumption; for no man can repent of Sin; but he that beliebeth the pardon of Sin; for none can believe his Sins are pardoned, except he hath repented.

Secondly, As for their good hearts, and intentions, they may think what they will, but every wise man knows that the outward actions, declare the inward intentions. A good Conversion is proved by a good Conversation; and in case the hearts of such men could be seen by others, as their works and words are, their hearts would appear worst of all; as they do to God, who seeth them: nor is any evil in the mouth or hand, which was not in the heart first of all, as the stream in the Fountain; the heart of man is deceitful above all things, and whilst they think there is no deceit in it, even in that they are most of all deceived.

Thirdly, Touching their Repentance, my Answer is: True Repentance for Sin, is a turning from every Sin, to the contrary Good. True Repentance is a change both in the Judgment, from Error, to Truth, and in the Will, from Evil, to Good, and in the Affections, from loving Evil, and hating Good, to love Good, and hate Evil, in the whole man, from Darkness, to Light, and from the power of Satan to God,

with

without which change, no repentance; no being
 saved.

Fourthly, As for their assurance of Salva-
 tion, it is upon as good ground as all the rest, for
 they slumber, and suppose themselves good Chris-
 tians, their Faith is but a dream, their hope but
 a dream, their charity but a dream, their obedi-
 ence but a dream, their whole Religion but a
 dream, and so their assurance of salvation is but
 a dream, they have regeneration in conceit, re-
 pentance and righteousness in conceit, they serve
 God well in conceit, do the works of justice and
 mercy in conceit, and they shall go to heaven only
 in conceit, or in a dream, and never wake till they
 are themselves in the flames of hell; every
 drunken beast and unclean person, and prophane
 hearer, and covetous much-worm, thinks to go
 to heaven, though none shall come there without
 holiness, which they abhor. But let every wicked
 man and formal professor know that if Christ
 hath freed them from the damnation of Sin, he
 hath also freed them from the dominion of Sin.
 Christ's justifying blood, is given us by his sancti-
 fying spirit. He being consecrated, was made the
 author of eternal salvation, to them, and only
 to them that obey him, Heb. 5.9. But vicious men
 think God is all mercy, when the Word tells us
 that he is a consuming fire, and a jealous God,
 Lev. 4.24. Heb. 12.29. And then we may find in
 Lev. 28, thrice as many curplings, as blessings;
 dost

dost thou expect to have him merciful to thee, that
 art bloody, cruel, and unmerciful to him, to his,
 and to thine own soul? none that have eyes in
 their heads, and open, can be so foolish; but God
 is like the juice of Poppy, which if the quantity
 exceed, bringeth the patient into a deep sleep, that
 he never awaketh; Sinners dream they are a-
 wake, but indeed they are fast asleep; yea, with
 Sardis they are dead, while they think they are
 alive. But in the last place, touching their elec-
 tion, this is an infallible truth, whomsoever God
 hath appointed to salvation, to them he hath ap-
 pointed the means also, which is holiness. And
 a man may be so bold of his predestination, as to
 forget his conversation; so he may dream himself
 in heaven, and awaken from the dream in hell.
 God's purpose towards the end, includes the
 means. Though God had promised Paul that his
 company should not be drowned, yet he told the
 Mariners, that unless they kept the ship, they
 should be drowned, Acts 27. 22. 23. As if their
 safety should not be without means; Rebekah
 had God's Oracle for Jacob's life, yet she sent
 him away out of Esau's reach. It was impossible
 for Herod to kill the Child Jesus, yet he must
 live into Egypt. And so I have shewn in the
 last place, what are the conditions of the new
 Covenant, and to whom the promises belong.
 Consider what hath been said, and the Lord give
 you understanding in all things.